



From Father Anthony

Ask Father: *When a priest censes the congregation, either from the altar or while walking the aisles of the church, should we simply bow our heads, or should we make the sign of the cross? Or may we do either?* Tara M.

Father says: The sign of the cross is a very important expression of our faith, and a powerful theological prayer. We do it at various times for various reasons. As Fr. Stanley Harakas writes "Sometimes we make the sign of the Cross to indicate our acceptance and concurrence with words, prayers or actions. This occurs especially in worship. Thus, we may make the sign of the cross when a blessing is pronounced on us such as "Peace be with you all," or when the name of the Holy Trinity is mentioned. Sometimes we make the sign of the Cross as an inaudible prayer, when we wish to invoke God's presence, ward off evil influences or express thanks. For example, a person who narrowly escaped an auto accident may instinctively make the sign of the Cross as a way of saying "thank you" to the Lord. Other times we make the sign of the Cross as a blessing upon ourselves, especially as a prayer at the beginning of a task or a journey, or at the beginning of the day, or as we go to sleep. For all of these reasons, the sign of the Cross has a sacramental character--in which the invisible and spiritual presence of God's energies is made present through an external act." (The Orthodox Church: 455 Questions and Answers, Fr. Stanely Harakas) Concerning Incense Fr. Stanley writes: ". . . one of the meanings of the use of incense was to indicate that the person or object censed is honored. The priest or deacon censes the Bishop (or his throne), the icons of Christ and the Saints, the altar, and the people." (Ibid) When I cense the congregation I am honoring the image of God in you. Some people make the sign of the cross as a reception of a blessing; others bow to receive the honor humbly. Both are acceptable.

Fr. Anthony

Graduation/New Beginnings

The Reading is from Mark 15:43-47; 16:1-8

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where he was laid.

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not

here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

Graduations are a time of transition. After having worked diligently and persistently for years, a goal has been accomplished and it is time to rejoice and celebrate. A high school graduation above all others is celebrated and remembered for the rest of your life. We return for reunions to see those people we were so close to in our formative years before making the leap into adulthood. Someone once said, "We spend the rest of our lives trying to live up to our reputation in high school or trying to live it down." Graduations from college and post grad degrees do not get the same attention as high school graduations. In any case it marks a new beginning and it is a time we can remember with remarkable clarity the rest of our lives, and a point we return to almost as a pilgrimage in later years, partly from nostalgia, partly from curiosity, partly from genuine life long friendships. We want to see how life has treated our peers, to see their successes and their failures and to show off ours. We want to learn whatever happened to that great potential we all contained in great measure back when we were invincible. Did we use our time well? Did we trade it wisely and convert it into wisdom, love and virtue? This time of graduation is an ending but it is also a new beginning. We are launched out into the world with our characters partially shaped, and our skills ready to be tested and further developed. This conclusion of our youth is the entry into adulthood. It is a chance to prove ourselves or to resign ourselves. Time will tell.

Graduations are conclusions, but they are also 'New Beginnings'. In the gospel reading of the Myrrh bearing women we read about a new beginning full of wonder and possibility, frightening yet exhilarating. These two women who have come to anoint the body of Jesus, are about to make a transition from one reality to a totally new reality. What they had seen as an end, is really a new beginning. Mary Magdalene and Mary the mother of James and Salome were preparing to go and anoint the body of Jesus-whom they had watched be tried, beaten, cruelly put to death on the cross, and buried in a tomb. Their hearts were full of sorrow and grief at this unexpected ending of the life of their Messiah. They were confused and uncertain about how this could have turned out this way. Something had gone horribly wrong. This was the Messiah, the Savior, the King of the Jews, and now He was dead, having suffered the most inhumane and unjust death a righteous human being could go through. Their last act of kindness to their Lord was to go and anoint the body properly for burial. Mary had anointed Christ when He was alive and now she would anoint him one last time, now that He was dead. There was only one problem, "who would roll away the stone?" They were not ready for what they encountered upon arrival. Surprise number one, the stone was already rolled away. And in place of the body of Christ was a young man dressed in a white robe, and they were amazed. The Angel told them "Do not be amazed", and then gave them some directions ". . . go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid. This is certainly a "New Beginning". It was not the plan the Myrrh Bearing began with that morning. Suddenly their plans for the day were completely turned on their head. Their agenda was completely supplanted with a new agenda, and a very uncertain but glorious reality was unfolding before them. If this is true, if Christ has risen from the dead, what does it mean for the future, what are we to do? New beginnings! New realities! Nothing is going to be the same; life will be forever different.

That is what happens when Christ breaks forth from the tomb of our heart into the light of our consciousness; trembling and astonishment come upon us. What will He do? What must I do? Nothing is going to be the same. All things are made new. Infinite possibilities lay before those who will take up their cross and follow Him. We see it in the lives of the Myrrh Bearing women, we see it in the lives of the Apostles, we see it in the lives of the martyrs, and we see it in the lives of the saints.

When the power of the risen Christ is unleashed in your life there is always a new beginning. No matter what your life has evolved into, there is always the inevitability of a new beginning. Not just one, but continually. It begins with baptism and chrismation and it continues throughout our life with the sacrament of penance and Holy Eucharist, and the indwelling of the Holy Spirit. New beginnings are always possible. Real transformation into the image and likeness of God is there for those willing to take up their cross and follow Him. For it is through the cross that the resurrection comes.

Have a Blessed Summer

Fr. Anthony

Sunday Epistle & Gospel Readings

June

June 5
June 12
June 19
June 26

Epistle

Acts of the Apostles 16:16-34
Acts of the Apostles 20:16-18, 28-36
Acts of the Apostles 2:1-11
St. Paul's Letter to the Hebrews
11:33-40; 12:1-2

Gospel

John 9:1-38
John 17:1-13
John 7:37-52; 8:12
Matthew 10:32-33, 37-38;
19:27-30

July

July 3
July 10
July 17
July 24
July 31

Epistle

St. Paul's Letter to the Romans 2:10-16
St. Paul's Letter to the Romans 5:1-11
St. Paul's Letter to Titus 3:8-15
St. Paul's Letter to the Romans 10:1-10
St. Paul's Letter to the Romans 12:6-14

Gospel

Matthew 4:18-23
Matthew 6:22-33
Matthew 5:14-19
Matthew 8:28-34; 9:1
Matthew 9:1-8

August

August 7

August 14

August 21

August 28

Epistle

St. Paul's Letter to the Corinthians
1:10-17
St. Paul's Letter to the Corinthians
1:10-17
St. Paul's Letter to the Corinthians
1:10-17
St. Paul's Letter to the Corinthians
4:9-16

Gospel

Matthew 9:27-35

Matthew 14:14-22

Matthew 14:22-34

Matthew 17:14-23

Parish Happenings

The next bulletin will come out in September. Reminders will be sent out late August.

Building Maintenance:

Last person to leave the building please check the bathrooms to make sure the toilets are not running, as well as turn the heat down to 62 and make sure the lights are off.

Marswood Hall Cleaning Teams

The Parish Council has agreed to try a team approach to cleaning the Hall. Instead of relying on one family each week, teams of volunteers and recruits will be assigned to clean the Hall for one month. April's team leader was Rick Volk; May's is Bill Mahoney; and June's will be Dean Kimbaris.

The team leader will coordinate his team's cleaning schedule with Mari Iakovou to ensure that the Hall is clean for upcoming events. Please volunteer your services to one of the team leaders or workers...or be prepared to be 'recruited' as a worker or a team leader.

The Bookstore:

The Bookstore is open every Sunday after the Divine Liturgy and has a wonderful collection of resources to enrich our spiritual lives.

St. Philothea Directory:

Father Anthony Salzman, Presbyter
Phone: 770-725-5033
E-mail: frantonios2@mindspring.com

Parish Council:

President: Dean Kimbaris
Vice President: Kurt Knisely
Treasurer: Bill Mahoney
Secretary: Stacey Cramer
Members: Frieda Dekazos, Alex Johns, Karen Kimbaris, Angie Shih, Ann Volk

Sunday school:

Dana Johns

Music Director:

Mari Iakovou

Philoptochos Board:

President: Karen Kimbaris
Vice President: Mari Iakovou
Secretary: Nina Lamson
Treasurer: Tara Mahoney

Marketing and Maintenance Chair:

Rick Volk

Hospitality Chair:

Georgia Parthemos

Communications Chair:

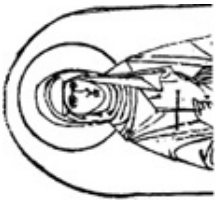
Tammy Andros

Liaisons to the Caterer:

Dean and Karen Kimbaris

Treasurer's Report

Through the first four month's of the year, pledges were \$37,465 (62% of total pledged amount) and expenses were \$59,180. Additional income came from two sources: Rental of Marswood Hall (\$5,232) and Transfer of funds from the Building Fund (\$5,268). The checking account balance was drawn down \$11,215 over the four months.



St. Philothea Greek Orthodox Church Greek Orthodox Metropolis of Atlanta

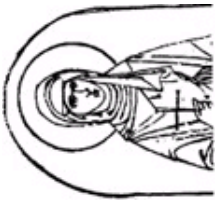
June 2005

Sun	Mon	Tue	Wed	Thur	Fri	Sat
29	30	31	1	2	3	4
8:30a Orthros and Divine Liturgy 8:30 a.m.			5:00p Greek School end of the year party. Cramer home			
5	6	7	8	9	10	11
		Vacation Church School TBA	Vacation Church School TBA	Vacation Church School TBA		
			5:00p Feast of the Ascension, Orthros at 5:00 p.m. Divine Liturgy at 6:00 p.m.			
12	13	14	15	16	17	18
8:30a Orthros and Divine Liturgy 8:30 a.m.			7:00p Parish Council			
19	20	21	22	23	24	25
8:30a Orthros and Divine Liturgy 8:30 a.m. 4:00p Pentecost Sunday Vespers 4:00 p.m. St. Mary of Egypt	Day of the Holy Spirit				Nativity of St. John the Baptist	
26	27	28	29	30	1	2
8:30a Orthros and Divine Liturgy 8:30 a.m.			SS Peter and Paul	Synaxis of the Holy Apostles		St. John the Wonderworker



St. Philothea Greek Orthodox Church Greek Orthodox Metropolis of Atlanta

July 2005						
Sun	Mon	Tue	Wed	Thur	Fri	Sat
26 8:30a Orthros and Divine Liturgy 8:30 a.m.	27	28	29 SS Peter and Paul	30 Synaxis of the Holy Apostles	1	2 St. John the Wonderworker
3	4	5	6	7	8	9
10 8:30a Orthros and Divine Liturgy 8:30 a.m.	11 Great Marty Ephemia	12	13	14	15	16
17 Church Closed Visit other Parishes	18	19	20 Prophet Elias 7:00p Parish Council	21	22	23
24 8:30a Orthros and Divine Liturgy 8:30 a.m.	25	26 Martyr Paraskevi	27 Great Martyr Panteleimon	28	29	30
31 8:30a Orthros and Divine Liturgy 8:30 a.m.	1 Fast for the Falling Asleep of the Virgin Mary	2 Fast for the Falling Asleep of the Virgin Mary	3 Fast for the Falling Asleep of the Virgin Mary	4 Fast for the Falling Asleep of the Virgin Mary	5 Fast for the Falling Asleep of the Virgin Mary	6 Fast for the Falling Asleep of the Virgin Mary Feast of the Holy Transfiguration



St. Philothea Greek Orthodox Church Greek Orthodox Metropolis of Atlanta

August 2005						
Sun	Mon	Tue	Wed	Thur	Fri	Sat
31 8:30a Orthros and Divine Liturgy 8:30 a.m.	1 Fast for the Falling Asleep of the Virgin Mary	2 Fast for the Falling Asleep of the Virgin Mary	3 Fast for the Falling Asleep of the Virgin Mary	4 Fast for the Falling Asleep of the Virgin Mary	5 Fast for the Falling Asleep of the Virgin Mary	6 Fast for the Falling Asleep of the Virgin Mary
7 Fast for the Falling Asleep of the Virgin Mary	8 Fast for the Falling Asleep of the Virgin Mary	9 Fast for the Falling Asleep of the Virgin Mary	10 Fast for the Falling Asleep of the Virgin Mary	11 Fast for the Falling Asleep of the Virgin Mary	12 Fast for the Falling Asleep of the Virgin Mary	13 Feast of the Holy Transfiguration
8:30a Orthros and Divine Liturgy 8:30 a.m.	15 8:30p Feast of the Dormition, Orthros and Divine Liturgy	16 7:00p Parish Council	17 7:00p Paracleseis	18 7:00p Paracleseis	19 7:00p Paracleseis	20 Paracleseis
14 Fast for the Falling Asleep of the Virgin Mary	22 8:30a Orthros and Divine Liturgy 8:30 a.m.	23 8:30a Orthros and Divine Liturgy 8:30 a.m.	24 8:30a Orthros and Divine Liturgy 8:30 a.m.	25 8:30a Orthros and Divine Liturgy 8:30 a.m.	26 8:30a Orthros and Divine Liturgy 8:30 a.m.	27 Religious Educator Training in Atlanta
21 8:30a Orthros and Divine Liturgy 8:30 a.m.	29 8:30a Orthros and Divine Liturgy 8:30 a.m.	30 8:30a Orthros and Divine Liturgy 8:30 a.m.	31 8:30a Orthros and Divine Liturgy 8:30 a.m.	1 8:30a Orthros and Divine Liturgy 8:30 a.m.	2 8:30a Orthros and Divine Liturgy 8:30 a.m.	3 8:30a Orthros and Divine Liturgy 8:30 a.m.



**St. Philothea Greek Orthodox Church
Greek Orthodox Metropolis of Atlanta**

3761 Mars Hill Road
Watkinsville, Georgia 30677
For more information: 770/725-5035



Volume 12 — Issue 6
June-July-August 2005